

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

14de aargang.

Winnipeg, Manitoba, Andet Nr. i August 1938

Nr. 16

Lukas 16: 1—9.

Av Pastor A. Tveit.

Teksten idag minder os om vor sande stilling til de ting Gud har betroet os. Vi er kun laantagere og forvaltere men ikke Eiermænd. Denne paamindelse trenger vi saare vel at høre, ti vi har saa let for at indbilde os at vi eier de ting vi sysler med. Dog er vi kun husholdere som faar lov at styre med det som Gud eier en tid.

Gud har git os de timelige goder, men kun til laans. Forrige søndag (7-de Aug.) saa jeg den praktigste avling slaet i bakken av hagelstorm, paa bare nogle minutter. Da fik vi føle vor hjælpeløshet. Kunde bare si med Job: “Herren gab Herren tok”, men at legge til “Herrens navn være lovet” er ikke sa let for den som mistet sin avling. Men du som faar avling vel i hus glem ikke du at den egentlig hører Herren til, og du er bare husholder! Bruk den ret!

Dog er det ikke særlig de timelige ting vi skal fæste os ved. Du og jeg har en sjæl som hører Gud til. Den maa vi gjøre reknskap for! Det fik den rike bonde sande, da døden pludselig banket paa hans dør. Han hadde nok glemt at de jordiske ting kun var betrod ham for en tid, men mest hadde han forsømt sjælen som Gud krævet ham til reknskap for. Den som forsømmer sjælen forsømmer det væsentligste i live. Ku og hest, aker og egn har liten betydning mot sjælen som er evig. Er din sjæl i Jesu hender eller er den i syndens slaveri?

La os heller ikke glemme at vore barn hører Herren til. For dem skal vi gjøre reknskap en dag. “Ja, jeg har sørget for at de blev døpte da de var smaa,” vil du kanskje si. Nu vel, det var bra, men har du ogsaa opdrat dem i Guds frykt? Jeg spør ikke om du har sendt dem paa søndagsskolen, men har du opdrat dem i Guds frykt? Det er stor forkjel paa at opdra barna i Guds frykt, eller at overlate den aandelige opfostring til andre, og paa den maate skyve ansvaret fra sig. **Nei, Gud har betroet dem til dig,** og det er du som skal gjøre reknskap for dem, og ikke søndagsskole lærerne. De har ogsaa sit ansvar men for de smaa som Herren betrodde dig, bærer du tyngste ansvaret. Faar de saa se dig far og mor bruke deres Bibel daglig, og med foldede hender nedbe Herrens velsignelse over dig og dine? Nei, hvordan kan du vente det da jeg ikke er nogen troende? Det er nettopp hvad jeg vil legge dig paa hjerte at du er husholder

som skal gjøre reknskap for din husholdning.

Kom saa ihu at det er for den levende Gud vi skal gjøre vort reknskap. Han ser med øine som ilsluer, for hvilke alt ligger aapent og bart, og intet skjult. Ikke bare den ytre gjerning, men motivet for alt det du sa og gjorde oppe i lyset. Han sier selv at ingen skal kunne svare ham et til tusinde paa den dag. Da skal man faa tilstoppet mund, ogsaa de som hadde saa meget at si her, mot Gud og hans folk. Men skal man ogsaa gjøre reknskap for sine ord og tanker, hvo kan saa bli staaende? Ja, det er nettopp det teksten idag skulde lære os. **Vi kommer til kort.** Denne husholder var anklaget som en der hadde ødt sin herres eiendom, og han følte sig skyldig. Han prøte ikke at finde unskyldninger, som saa mange gjør, men han forstod

her maa gjøres noget før reknskapdagen.

Har Gud faat overbevise dig om din underbalanse? Er du blit var, som sin husholder at der kommer en reknskapdag da du vil staa tilskamme? Han var klok, og paa sin utretferdige

ge maate gjorde han foranstaltninger for reknskapdagen. Ogsaa vi, men ikke paa uretferdig maate, skal handle klokt og gjøre forberedelser før Herren kommer. Hvordan kan saa dette ske? Gud svarer: “Søker Herren medens han findes og kalder paa ham den stund han er nær”. Es. 55, 6. Kald paa ham som døde paa korset for dig, just fordi du var kommen i underbalanse. Ja, fordi du var saa fortapt at der fantes intet haap om frelse fra din side. Skulde du frelses saa maatte Guds egen Søn dø for dig. Han døde, alt er betalt. Kun at du nu i opriktighet bekjender dine synder, at du slet ikke kan staa i dommen, ei heller har du undskyldninger, men du anraaper Gud om naade for Jesu skyld. Saa skal du finde at du tilreknes hans retferdige handlinger som døde for dig, og dine synder laa paa ham.

“Skynd dig og skirv femti” sier den utro husholder. Lær av ham at det haster, ti du vet ikke naar du skal staa for dommen. Saa meget blir tapt fordi man ikke skynder sig. Man bruker ikke de dyrebare naadetimer og hører ikke paa kaldet fra Frelseren, og saa forsijeres hele naadetiden. Slekt og naboer blir dratte med i fortapelsen som man skulde vært med at hjelpe paa Himmelvei. Hør dog kaldet idag. “Skynd dig!” Naar Jesus er din vil den Helligaand fylde dit hjerte med glæde og fred. Noget du alltid søkte men aldrig fant, ti verden kunde ikke gi fred.

Da kan du fortælle dine barn hvor store ting Gud har gjort imot dig, og da kan du fortælle dem hvad deres daap betød for dem. Saa kan du ogsaa begynde at oplære dem Guds frykt, som du fik formaning til ved døpefonten. Da forstaa du at det ikke gaar an at skyve ansvaret for dine barn over paa noen letsindige vidner, som ofte er tilfelde. Men ansvaret for barneopdragelsen blir nu en byrde som du maa til. Jesus med ret ofte. Det er ikke saa greit at opamme barn for Gud, ti verden vil dem til sig vriste. Men du har faat en herlig gjerning som forbeder nu. Denne gjerning skal ogsaa bære en herlig høst engang saafremt vi ikke gaar træt.

Den som er kommen i denne stilling til Gud faar ogsaa et andet syn paa de mange timelige goder. Det blir ikke lenger saa om at gjøre at faa samle penger i banken, eller at rane til sig for at kunne rose sig av en stor eiendom. Men det gjælder nu at bruke alt til egen og andres velsignelse og gagn. Særlig blir det sjæles frelse som ligger en paa hjerte. Da blir man glad i Hedninge Missionen og Hjemme Missionen, og at opodde vore kirkeskoler og vort barmhjertighets arbeide blir maktpaaliggende. Man elsker alt man faar tro er av Gud.

Husk da paa du er Husholder som skal gjøre reknskap. “Bered dig at møte din Gud.” Amen.

Fra svungne dage.

Martin Finstad

Det var en deilig, klar og varm sommerdag; fluer, myg og bier summet lystig omkring i luften. Fuglene sang sin glade sang i trøttoppene, haren laa og blundet ved trærøttene; og i nærheten var der en bæk der lo, skvalpet og hoppet, idet den skyndte sig ned mot de store vand.

Mellem træerne, ikke langt fra en av Nord Amerikas indsjøer, stod en lyshaaret og blaaøiet ung mand, som tømret paa et litet vaaningshus. En stald hadde manden allerede opført. Den tjente midlertidig som redskapsskjul, stabbur, kjøkken og sovekammer.

Omkring husene græsset en ko, kalv og et par kjøreokser; paa skyggesiden av stalden laa en stor hund

og dovnet sig.

Om natten kom ofte uglen og satte sig i trøttoppene like overfor den endlige mands sovekammer; her utstøtte fuglen sine uhyggelige: “hu, hu”; mens i indsjøen lomfuglen lot høre sine vemodige skrik.

Men alt dette forstyrret ikke bygmeisteren i hans søvn. Ti naar han gik til hvile, da tok han frem sin bibel og læste saaledes:

“Dem som sitter i den høiestes skjul, som bor i den almægtiges skygge, han sier til Herren: Min tilflugt og min borg, min Gud som jeg sætter min lid til! Ti han frir dig av fuglefængerens snare, fra ødelæggende pest. Med sine vingefjærer dækker han dig, og under hans vinger finder du ly; hans trofasthet er skjold og vern. Du skal ikke frygte for nattens rædsler, for pil som flyver om dagen, for pest som farer frem i mørket, for sott som ødelægger om middagen” (Sal. 91, 1—6).

Naar der en gang hver maaned var gudstjeneste, seks mil borte, saa vandret Hoiger Ravn derhen for at faa Guds ord utlagt i sit morsmaal.

Hver hviledags eftermiddag tok han frem det sidste brev han hadde mottat fra sin hustru, som han ikke hadde set paa snart fem aar. I sin emigrantkiste hadde han nu liggende seksti brev som hans egtemake hadde skrevet til ham siden de tok “farvel” med hinanden, efter at ha levd sammen ikke fuldt et hlavt aar. Regelmæssig hver maaned hadde han faat disse brev. Han hadde læst dem over og over, atter og atter, saa han kunde læse dem efter hukommelsen naar det næste brev kom.

Det var ogsaa en liten gut, en søn, der paa den anden side av havet, som han aldrig hadde set. Men hans hustru beskrev sønnen saa nøie i sine brev, at faren tænkte at han kjendte gutten likesaa godt som moren gjorde. I sine brev hadde hun fortalt naar barnet formaadde at bære sit eget hode, naar han var sterk nok til at sitte alene, naar han fik sin første tand, naar han tok sine første skridt, og ikke at forglemme, naar sønnen første gang kunde si: “Papa”. Men naar den sterke mand læste dette ordet: “Papa”, da graat han av glæde.

Og nu dersom det gik efter beregning i sommer, saa vilde han om et par maaneder føre hustru og barn ind i deres fælles hjem. Det vilde bli underlig at faa føle de smaa armene omkring sin hals og motta det første kys fra sin søns lepper, det kys som han hadde ventet paa i fire aar.

Han hadde penger nok til at kjøpe mat for dem alle for vinteren. Koen vilde gi melk til gutten. Fisk var der i sjøen, og dyr i skogen. Naar indsjøen frøs til og isen blev tyk nok eler sterk nok, da vilde han kjøre ved til byen. Kanske han for veden vilde faa saa mange penger at han kunde være hjemme næste sommer og rydde op mere av de hundre og seksti acres som tilhørte ham.

Manden følte sig saa lykkelig og taknellig mot Herren, som hadde saa storligen velsignet ham og hans, at han tok sin bibel og læste:

“Halleluja! Min sjæl, lov Herren! Jeg vil love Herre saa længe jeg lever; jeg vil lovsynge min Gud saa længe jeg er til” (Sal. 146).

Han maatte ned paa sine knæ for at takke og be.

Den samme høst fikk H. Ravn sin hustru og sønnen Ottar, frisk og resk til sit lille, men hyggelige hjem.

*

Saa er det atter en høstdag; det er seksten aar siden Mrs. Ravn og Ottar kom til deres nye hjem i Amerika. Gaarden er næsten ikke til at kjende igjen. En stor rødmaalt ladebygning staar der hvor den første stald stod, den der kun hadde stråtak. Aker og eng er blit gjort større for hvert aar. Mange fine gode mel-

kekjør gaar og græsser i havnegangen. De gamle kjøre-okser er borte, og med store og sterke hester utføres gaardsarbeidet.

To døtre og en søn til har ogsaa holdt sit indtog hos Mr. og Mrs. Ravn. Ottar er vokset op til en stor og sterk tyve-aarig yngling.

Men idag merker man snart at det er noget særskilt som skal foregaa hos denne familie. Ottar Ravn er iført sine bedste klær, hans kuffert staar pakket ute paa tunet. Forældre og søskende er samlet inde i dagligstuen. Da sier husfaren: La os synge salmen:

Hvor Gud mig fører, gaar jeg glad, han, ikke jeg, skal raade.

Jeg kalder alle tider, hvad min Gud mig skikker naade.

Gud fører mig dog like hjem, ti gaar jeg altid trøstig frem,

og paa hans hjerte lider..

Saa læstes den første Davids salme: “Salig er den mand som ikke vandrer i ugudeliges raad og ikke staar paa synd’res vei og ikke sitter i spotterens sæte” osv.

Derefter tok H. Ravn tilorde og talte saaledes: “Min søn, Ottar, det er bedst at du faar vite det nu: Siden jeg var en liten gut, har jeg hat megen lyst og længsel efter at faa gaa paa skole. Om anledning hadde været tilstede saa vilde jeg utdannet mig for prestegjerningen. Men det var ikke mulig for mig. Mine forældre var fattige, og da min far døde, saa var det min pligt at forsøge min mor saa længe hun levde.

Det var vel Guds vilje saaledes.

Men siden du var født har jeg bedt om at dersom du hadde evner og lyst du da skulde faa gaa paa skole i mit sted. Din mor og jeg har arbeidet, spart og fornegtet os meget, saa vi idag kunde sende dig til skole. Derfor er det paa en maate hellige penger du faar. Glem heller ikke dette.

Mange unge mænd maa selv arbeide hardt for de penger de trenger for at faa en utdannelse. Flere av dem arbeider alt for hardt, saa de skader sin helbred. Men du behøver ikke at være bekymret om hvor pengene skal komme fra. Naar du bare vil være flittig og sparsommelig, saa skal du faa fra hjemmet den hjelp du trenger..

Vi sender dig idag til vor kirkes skole; her vil du staa under indflydelse av gudfrygtige mænd som vil lede dig til lærdommens kilder baade paa det gudelige og verdslige omraade.

Men, min søn, bli ikke prest dersom du heller vil være konge i England. Min søn, bli ikke prest dersom du kan leve lykkelig i en anden stilling. Ti en leiesvend i Guds vingård er noget av det sørgeligste og skadeligste som jeg kan tænke mig. Husk paa at i de store byer vil du møte mange og nye fristelser; saa det gjælder for dig at holde dig nær til Herren, saa vil han ogsaa holde sig nær til dig.”

Derefter avsluttet faren sin tale med en brændende bøn for sig og sine. Han bad særlig om at hvad der end vilde møte dem i dette liv, de dog, naar de jordiske dage var over, da alle kunde faa møtes hos Herren i himmelen.

To dage senere staar to unge mænd inde paa kontoret til bestyreren av den skole hvortil Ottar Ravn er sendt. Bestyreren sier: “Her er nøklen til eders værelse; der kan I to bo sammen i dette skoleaar. En av eder kommer jo like fra Norge, og du Ottar er jo opvoksen her i landet, saa kan I underwise hverandre om det land hvor barnearene er tilbragte. Vi venter at alle studenter holder andagt paa sine værelser hver aften. Om morgenen møter vi alle i den store sal til fælles opbyggelse.”

Det værelse som disse unge mænd skulde bebo var tolv og fjorten fot.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
Cabri, Sask.

Published semi-monthly. Subscription price:
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to
Mr. Josef Haave,
Naicam, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the
RUNDSCHAU PUBLISHING HOUSE,
Winnipeg, Man.

Det saa ikke meget indbydende ut.. Gulvet var ikke malt. En gammel seng med en daarlig spring, og en madras der hadde været brukt i mange aar, en skrøpelig vaskestol, en liten kakkelovn, samt et klædeskap utgjorde møblementet. Lampe, sengeklær og brænde fik studentene selv sørge for.

Alle spiste sammen i den fælles spisesal i kjelleren under hovedbygningen. Det gjalt at faa kosten saa billig som mulig. Derfor var det fire studenter som hver dag i nogen timer arbeidet i kjøkkenet med at vaske dækketøi, bære ind ved og bringe ut vaskevand osv. Men ingen student behøvet at utføre saadant arbeide mere end en uke hvert skoleaar.

Den student som var økonom eller bestyrer over spisesalen, gjorde sit bedste for at kosten kunde faaes saa billig som mulig. Allikevel var det dog nærende og sund kost, om det end undertiden kunde bli litt for litet av den for de unge og hungre studenter. Men saa fik man se til at være mere om sig eller litt tidligere til fremmøte ved næste maaltid.

Professorene fortalte flere ganger etter morgenandagten at det var ikke nogen skam for en student at bære tarvelige eller simple klær i skolen. Man blev anbefalt at bruke sorte flannelskjorter om hverdagene, saa kunde man benytte de hvite skjorter flere søndage. Derved sparste man penger til vaskekone.

Disse to, Ottar Ravn og Peter Balch, skulde altsaa dele værelse sammen i det kommende skoleaar. Mellem disse to unge mænd blev der knyttet et venskapsbaand der varte hele deres liv. De lofte hverandre at hvorledes Gud end vidde føre dem i livet saa skulde de under alle omstendigheter skrive til hverandre i det mindste en gang hvert aar. Dette løfte blev holdt fra begge sider.

Peter Balch eide den rigdom at han hadde "baaret aak i sin ungdom", saa som skriften sier. Allerede i flere aar hadde han ernært sig selv. Pengene som krævedes for at fortsette ved skolen i Amerika, de var han beredt paa at han selv skulde forhverve sig ved arbeide. Hans aandelige liv var ogsaa mere prøvet og befæstet.

Ottar Ravn var en meget begavet gut. Det var let for ham at lære sprog. Han tok gode eksamener, saa hans forældre hadde megen glæde av ham. Men det som Ottar elsket mest var at læse romaner, digt og anden skjønlitteratur. Han yndet ogsaa at gaa omkring i byen og høre de forskjellige talere, selv om indholdet av talen var mindre godt. Naar bare tankene blev fremsatte paa en flydende og klok maate, saa kunde Ottar sette megen pris paa disse mænd.

Dette virket ikke godt paa den unge mands kristendomslev.

Den første sommer Peter Balch var i Amerika, fik han arbeide ved et sagbruk. Her arbeidet mange sterke mænd. Det var et arbeide ved sagbruket der kaldtes for: "Nykommer-joben" (nykommerens arbeide). Man kaldte dette arbeide saaledes fordi det var ikke nogen mand som vilde ha denne post, efter at ha arbeidet en sommer ved sagbruket. Det var ikke bare det som karakteriserte dette arbeide, at det var en meget tung post at utfylde. Saken var

den at man stadig stod i fare for at bli beskadiget under arbeidets utførelse.

Peter Balch utførte dog dette arbeide i flere maaneder, skjønt gamle arbeidere spaadde at han vilde opgi arbeidet om en ukes tid. Naar en tre maaneders tid var omme blev en arbeider dræpt ved et ulykkestilfælde ved sagbruket. Peter rykket nu op i en bedre plads. Dette arbeide var meget mindre anstrengende sammenlignet med hvad han før hadde hat at gjennomgaa.

Arbeidet varte fra seks om morgenen til seks om aftenen med en times hvile for middag. Det var lang arbeidsdag. Men Peter fik dog tid til at delta i bønnemøtet hver onsdag aften og være tilstede ved gudstjenesten søndag formiddag.

Lønnen var \$1.35 pr. dag, paa egen kost og logi. Peter Balch sparste dog sammen saa mange penger at han klarte sig igjennem næste skoleaar.

Naar man har en god vilje og tar Gud med sig, kan man utføre utrolige ting. Efter denne første sommer i Amerika, fik Peter Balch holde skole og præke i sommerferien.

(Mere.)

Hvordan skal vi faa opleve det gjildeste?

Ved pastor Olaf Holen

Skal vi faa opleve "husvalelsens tider fra Herrens aasyn" for hundreaarsfesten, da maa Gud sende dem over vor kirke gjennom naadens midler — ved os. Og med dette "os" mener jeg selvfølgelig de sande troende rendt om i menighetene — Guds folk.

For det er da soleklart, at det bare er levende kristne Gud vil og kan bruke som redskaper til vækkelse og omvendelse av syndere inden og utenom vore menigheter. Ingen andre blir kladd ind i sjælevinder-tjenesten. Ingen andre har betingelsene for at være med i "arbeidet for evangeliet." "Naar en blind leder en blind, falder de begge i græften."

"Gud forlikte i Kristus verden med sig selv." Det er evangeliets kjerne. Det glade budskap. Men for at denne herlige sandhet skal bli bragt med erfaringens overbevisning til syndere iblandt os har Herren git til de troende, hvor de findes, "forlikelsens tjeneste." "Han har nedlagt i os ordet om forlikelsen," skriver Paulus.

Efter at ha utfalt dette konkluderer apostelen saa gripende og jeg tør vel si utfordrende: "Saa er vi da sendebud i Kristi sted, som om Gud selv formante ved os; vi beder eder i Kristi sted: La eder forlike med Gud!" (2 Kor. 5, 20.)

Tenk hvor stort! Sendebud i Kristi sted. Naar vi ber syndere omvende sig til Gud, da er det Gud selv som gjennom os formaner dem til at vende sig fra verden til Kristus.

Her ser vi vort høie kald. Vort ansvar og privilegium.

Gud frelste os ikke for at vi i en verden som er fuld av syndere paa vei mot den evige fortapelse, egoistisk skulde nyte kristenlivet i koselig makelighet for saa tilslut at frelses ind i himmelen — alene. Gud vil at vi skal gaa ut til verden som anbefalingsbreve for ham, for at virke for ham — være hans sendebud, hans ambassadører.

Han venter av alle os som av naade faar tro os frelst, at vi bærer den frie naades salige evangelium til dem vi møter paa var vei i liv og ord. Med hjerter varmet av Guds kjærlighets sol, skulde vi gaa ut til syndere og si til dem saa inderlig og varmt som vi bare formaar: "Vi ber eder i Kristi sted: La eder forlike med Gud!"

Og det betyr ikke bare missionærer, prester og andre som vier hele sin tid i direkte kristelig arbeide. Gud vil at alle kristne uten undtagelse skulde være hans representanter. Alle blir kaaret til at være med i denne stedfortrædende vidnetjeneste.

Det er nu ikke bare dem som staar i en prækestol der skulde og har anledning til at forherlige frelsernavnet ved sit vidnesbyrd.

Alle som hører hjemme i de helliges samfund skulde paa det sted Herren har sat dem og blandt dem de omgaaes — i hjemmet, i nabolaget, paa kontoret, i forretningen, paa verkstedet — forkynde hans dyder, som

FOR HJEMLANDS TUREN
vælg altid
DEN NORSKE AMERIKALINJE

Naar man reiser med de norske passasjerbaater M/S "OSLOFJORD" og ss "STAVANGERFJORD" faar man det fulde utbytte av hjemlandsturen. Man er faktisk "hjemme" i det øieblikk mann kommer ombord. Og saa hyggelig er turen at man synes de syv og en halv dagene fra Amerika til Norge er korte nokk. Planlegg reisetiden slik at De kan reise med Norskelinjen. Da blir De tilfreds med hele turen.

Seilinger fra New York:

STAVANGERFJORD 3dje sept.
OSLOFJORD 15de sept.
BERGENSFJORD 24de sept.

"OSLOFJORD" vil føre Norsk-kanadiernes hjemlandsferd fra Halifax 20de november 1938. Bestil billett i tide.

DEN NORSKE AMERIKALINJE
278 Main Street, Winnipeg, Manitoba

kaldte dem ut av mørket ind i sit underfulde lys.

Adelskap forpligter. Med kristenstand følger vidnepligt.

Hver eneste troende mand og kvinde i vort samfund er kaldt til at være sendebud i Kristi sted. Har den tanke grepet os med dirrende alvor?

Da gjælder det at vi er lydige sendebud. Rede til at løpe hans erend. Det er om at gjøre at vi som Kristi stedfortrædere ikke kaster stænk paa frelsernavnet ved et slurvent liv eller verdslig prat. Og som Kristi ambassadører maa vi altid ha for øie ikke vore egne, men hans interesser.

Skal Herren faa bruke os som redskaper i sin haand til mest mulig velsignelse i sjælevinder-tjenesten, da maa vore liv være Kristus-kontrollerte, Kristus-fylgte, Kristus-like.

Kristus-kontrollerte, saa vi altid staar spørrende: "Herre, hvad vil du at jeg skal gjøre?" Og saa være rede til at følge hans marsjorner.

Kristus-fylgte, saa vi fra vore hjerters dyp kan si med sandhet: "Jeg er korsfæstet med Kristus, jeg lever ikke lenger, men Kristus lever i mig."

Kristus-like i den grad at de vi omgaaes med maa se av vore liv at vi har været med Jesus. "De kjendte dem igjen, at de hadde været med Jesus."

Skal vi som kristne bli en magt i verden og vinde blodkjøpte sjæle for Gud, da maa vi leve Kristus-livet helt — uten prutning. Heise Kristi korsbanner tiltops for alle vinde.

For at leve dette Kristus-centrerte og Kristus-dominerte liv maa vi ha kraft utenfra — ovenfra. Fra Gud.

Vi maa fylles med den Helligaand. Eller kanske jeg skulde ha sagt det slik: La Kristus faa fuld kontrol, saa vil vi faa opleve Aandens fylde og faa kraften fra det høie.

Som kristne har vi knælt ved Golgata kors og faat tro vore synders forladelse. Vi har været i den tomme gravs have og har kjendt Kristi opstandelses kraft i vore hjerter. Vi har fulgt med helt op paa himmelfartsberget og har der hørt kongens marsjordre til discipelskaren — og til os.

Men har vi ogsaa i lydigheit gaat veien fra missionsbefalingens himmelvarde helt frem til pinsen?

E. Stanley Jones skriver i sin bok "The Christ of Every Road" i oversættelse bl. a. følgende: "Kirken lever ikke i pinsen. Den opholder sig mellem paasken og pinsen. Paasken betyr liv bragt tilveie, tilbudt; pinsen betyr liv tilegnet, levet i hele sin fylde. . . Kirken staar nølende mellem de to. Nølende, derfor forholdsvis magtesløs. . . Dersom kirken vilde flytte op — til pensen, da kunde intet stanse den. Intet."

En har sagt at de første to kapitler i Apostlenes gjerninger ikke er en historie fra gamle dage, som vi skulde placere i et aandelig museum som en antikvit. Vi maa ikke præke om pinsen som noget der engang hændte for et par tusen aar siden, som ikke kan gjenta sig idag.

Naar dette læses er vi like op under pinsen. Eller kanske vi ogsaa dette aar har feiret pinsefest. Skal vi nu dette aar og de følgende fem aar for hundreaarsfesten faa opleve at pinsevinden blaaser friskt over vor kjære kirke?

Vil vi det?

Da faar vi huske at kultur, lærdom, organisation, ordination, fine kirker, formfuldendte gudstjenester, store ord og penger ikke kan ta den Helligaands plads i sjælevindertjenesten. For det er nu den Helligaand og den Helligaand alene som overbeviser om synd retfærdighet og dom. Der findes i den hele vide verden intet substitut for Guds aand.

Derfor gjælder det at vi som sendebud i Kristi sted er fylgt av den Helligaand og lar os lede av ham.

Skal vi bli kar til ære, kar helliget Herren — rede til al god gjerning, da maa vi døpes med den Helligaands ild og kraft.

Alle troende har naturligvis Guds aand, for "har nogen ikke Kristi aand, da hører han ham ikke til." Men det betyr ikke at de alle er fylgte av Aanden. Det fremgaar klart av vor bibel.

Der tales saaledes om "kjødelige" kristne i korintiermenigheten. De var selvfølgelig kristne for Paulus skriver til dem som de der var "helligede i Kristus Jesus". Men de var fornoiet med et lavmaal av kristendom. Derfor kunde ikke apostelen tale til dem som aandelige men bare som kjødelige. "Ti naar der er avind og trætte iblandt eder, er I da ikke kjødelige og vandrer paa menneskelig vis?" spør han. De var daarlige kristne. Daarlige anbefalingsbreve for Frelseren.

Paulus skriver til "de hellige i Efesus": "Bli fylgte av Aanden!" Selvfølgelig var ogsaa de kristne, men fylgte av Aanden var de ikke, ellers vilde ikke apostelen ha skrevet denne formaning.

I 1 Tess. 5, 18 læser vi følgende: "Men han selv, fredens Gud, hellige eder helt igjennem, og gid eders aand og sjæl og legeme maa bevares fuldkomne, ulastelige i vor herre Jesu Kristi tilkommelse!" De hadde i gjenfødselen faat Aanden, men nu er det apostelens ønske at Aanden maa faa mer og mer rum i deres liv, saa han faar hellige dem helt igjen. At hele deres personlighet maate komme ind under Aandens kontrol.

Vi faar saa meget av Guds aand som der er plads for i vore hjerter og liv. Er vore hjerter tømt for alt eget og vil vi virkelig fylles av Aanden, saa vil ogsaa Gud, nu som før, sørge for at vi blir fylgte..

Er der derimot avlukker i vore liv, hvor vi lar selvet og egeninteressene raade, vil ikke Guds aand komme ind der. At indta en slik stilling er ensbetydende med at vi sier til Aanden: "Du faar nok komme ind, men det vil jeg ha klart forstaat, at jeg maa utbe mig frihet til at reservere visse omraader av mit liv for mig selv og mine sær-interesser." Disse "adgang forbudt" skilter som hænges op over flere eller færre felter i vore liv hindrer Guds aand fra at faa fuld kontrol.

Vi blir fylgt av Aanden naar Aanden faar tømt vore hjerter for alt selv-liv, saa vi er overlatt helt i Guds vilje.

Skal gudslivet blomstre og bære frugt maa selv-livet dø.

Mi, gog hvad mit er, jeg gjerne vil miste, naar du alene i sjælen maa bo. (Mere.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in August 1938

Spiritual Gifts Manifest and Hidden.

1 Corinthians 12: 6-7: *And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal.*

In His letter to the Christians at Corinth, Paul devotes chapters 12, 13, and 14 to the subject of spiritual gifts of grace. They are spiritual, should be so accepted, considered, and used because God's purpose in giving them is spiritual. They are gifts of grace, because no one of us can make or take them of our own power, but Christians receive them as undeserved gifts from God.

Then as now altogether too much honor was given to the person who was considered an entertaining or effective public speaker. The kind of public speaking the Corinthians sought was called the gift of tongues. In general, those gifts were most prized which stood out publicly, which got the possessor into the limelight.

What progress have we made in this field in 1900 years? We seem to have progressed backward in the general matter of seeking and using spiritual gifts, though we stoutly confess our faith that we are a kingdom of priests.

Regarding special honors? We seldom tire of praising the eloquent speaker, lay or learned; we bow down to soloists and choirs; we give high acclaim to successful administrators and money raisers.—But the office of teaching demands too much work, and get too little public approval to satisfy vanity. Knowledge, wisdom, and faith may be praised abstractly, but are too much in the shadow to be sought after.

These disparities, incorrect estimates, and un-Christian attitudes result from a carry-over of idolatry, a lack of humility, and an absence of faith in the purposes of God in giving spiritual gifts. Let us humbly set aside self, and serve the church as a whole unto God; may we remember that God does not endow us with spiritual gifts to glorify us, but to profit the church; and may God make us conscious that the gifts that work in obscurity and in hiding are as necessary to the church as those much advertised.

There is one privilege and duty for a Christian that is not listed here as a gift of grace, but which must be practiced in connection with these gifts. That is intercessory prayer. Largely, sincere intercession is in private. The intercessor will not boast of his prayers for others. The intercession may be unknown to most people, even though they may know that you pray for others. Are you diligent in intercession? Test your Christianity here. The workers in the vineyard need your prayers. A lost world needs your prayers for its salvation.

Dear Lord Jesus, Thou art the Head, and we the members. We pray Thee for hearts that in humility love the brethren, and are glad to serve as Thou dost endow us. Give us the faithfulness that finds its reward in Thy fellowship. Amen.

—Olaf Lysnes.

Sermon for Trinity X on 1. Cor. 11: 2-11.

CANADA DISTRICT

Young People's Luther League Convention, at Weldon, Sask., July 14-17, 1938.

(Rev. K. O. Kandal, reporter for our church papers.)

Although the town of Weldon is located in the so-called Northern part of the Province of Saskatchewan, and therefore many would have quite a distance to travel, to be able to attend this District Convention, we were surprised to find the Weldon Church almost filled for the first session, Thursday night.

We shall here just give a short outline of the program for each session.

Opening devotion by the District President of the Y.P.L.L. Rev. A. M. Vinge. (Eph. 3: 14-21.)

Greetings of welcome by the local pastor, J. P. Tandberg, and Mr. Ralph Jacobson.

Then the President's address of welcome by Rev. A. M. Vinge.

Address by Rev. A. E. Hanson, from

St. Paul, Minn. (His text from Gen. 15 chapter.)

The President then appointed the following on the Resolution Committee: Mr. Edward Goetz, Miss Gladys Peterson, Mr. George Haugen.

As reporter for our church papers: Rev. K. O. Kandal was elected. As reporter for the Prince Albert Daily Herald: Rev. A. E. Syverud was elected.

The following were elected on the Nominations Committee:

Manitoba Circuit: Mr. George Haugen. Yorkton Circuit: Mr. Delmar Melsness. Moose Jaw: Rev. Milo Lee. Swift Current: Mr. Sigmund Bue. Prince Albert: Mr. Henry Haugen. Saskatoon: Miss Alma Hauge. Camrose: Miss Clara Jerstad. Edmonton: Rev. P. Anderson. Peace River: Mr. August Stolee.

Greetings to the Convention from Rev. S. A. Berge, and Dr. N. M. Ylvisaker.

Announcements. — Closing hymn and benediction.

FRIDAY MORNING.

9.30—10.00 A.M. Bible Study (Colossians) by Dr. I. Iversen.

10.00—10.40 A.M. Panel Discussions 1 and 2 "Christ the Way".

Panel 1. leader Rev. K. O. Kandal. 1. Christ the way to God, by Norris Sandager.

2. No other way to God, by Dagmar Kvalness.

3. Leading Youth to God through the League, by Sterling Eastvold.

Panel 2 — Leader: Rev. J. T. Dahle. 1. Christ the way for all, George Haugen.

2. Christian Youth Supporting Whole-some Community Influence, Rev. G. Evenson. Walking the Christ Way, Rev. A. E. Syverud.

Then discussions. Prayer session by each group. Findings by group leaders.

FRIDAY AFTERNOON.

2.00—2.30 P.M. Bible Study by Dr. Iversen.

2.40—3.10 P.M. Panel discussions 3 and 4.

Panel 3 — "Christ the truth". Leader, Rev. K. Bergsagel.

1. Bible source of all truth, Student H. Aalbue.

2. Studying Christian Fundamentals in our Leagues, Rev. A. M. Vinge.

Panel 4 — "Christ the Life". Leader, Rev. G. J. Ostrem.

1. Leaguers supporting the church with their talents, time and means, Dr. I. Iversen.

2. How does Conscious discipleship develop? Rev. M. Lee.

3. How can we live a victorious life? Rev. A. E. Syverud.

Then the discussions and findings.

FRIDAY EVENING.

7.30—8.00 P. M. Hymn Singing.

Orchestra, two selections by a group from the North Prairie congregation, Preciville.

Devotion by Student Selmer Stollie.

Two selections by the Weldon Sunday School.

Address: "Junior League Work" by Mr. G. Loken. He mentioned Samuel as the model boy. The child was young and he (Samuel) ministered unto Jehova, etc.

Two selections by the Weldon choir.

Address by Rev. A. E. Hanson, "Follow Me." An invitation of love. It is easy to say: "Christ my life" here at this convention, but your test will come when you are alone or with rebels, those who scorn your Christ, etc.

The Centennial Appeal illustrated and explained by Rev. Hauson.

SATURDAY MORNING.

9.30—10.00 A.M. Bible Study by Dr. I. Iversen.

Duet by Mrs. G. J. Ostrem and Miss M. Braaten.

Address: "Christian Youth Facing the Problems of Dance, Liquor, Movies, and Social Sins", by Rev. A. E. Hanson. (We just want to say in regard to this, that it ought to be printed in our church papers. It was clear and to the point.)

Duet by Mrs. Asals and Miss A. Pederson.

Address: "Christian Youth's Attitude to

Engagement, Marriage and Divorce" by Dr. I. Iversen.

A special resolution committee in regard to the question of a joint Y.P.L.L. convention, in a few years, of the different Lutheran Church bodies in Canada was proposed. The following were nominated and elected on this committee: Rev. K. Bergsagel, Rev. K. O. Kandal, Rev. G. J. Ostrem.

Announcements. And the session was closed with the Lord's Prayer.

SATURDAY AFTERNOON.

2.00—2.30 P.M. Bible study by Dr. I. Iversen.

Duet by Mr. and Mrs. Melsness.

2.30—4.30 P.M. Business Session.

The President mentioned in his report that we have between 90 and 100 leagues in our District.

It was also mentioned at this session, that there were: 265 registered, 9 pastors and 50 delegates.

Officers elected were:

President: Rev. A. M. Vinge, Fairly

Glen, Sask. Vice-President: Rev. G. Evenson, Moose

Jaw, Sask.

Secretary: Miss Margaret Kandal, N. Battleford, Sask.

Treasurer: Mr. Edwin Marken, Camrose, Alberta.

The change of name was also adopted at this session. (Before it was Y. P. L. L. of Sask., Man., now it also includes Alberta.) The new name is "The Y.P.L.L. of the Norwegian Lutheran Church of Canada."

Choral Union: President: Rev. B. O. Lokensgaard, Saskatoon, Sask.

Director: Mr. O. Mossing, Viceroy, Sask. Assistant Director: Rev. J. T. Dahle, Watrous, Sask.

Sec'y-Treasurer: Miss Jeanette Ivasdahl, Naicam, Sask.

It was also decided that each league should send one dollar a year to the Circuit Treasury.

5.00—9.00 P.M. Outing and Wiener Roast at Round Lake.

5.00—7.30 P. M. Wiener Roast.

7.30—8.00 P.M. Hymn singing.

8.00 Inspirational Talk. Rev. A. E. Hanson.

9.00—10.00 P.M. The Centennial Appeal Pictures were illustrated. These were explained by Rev. Hanson.

Announcements and closing.

SUNDAY MORNING 10.30 A.M.

We expected many to come out for the services at Weldon on this last day of the convention. And we were not disappointed. Loud speakers had been installed in the church basement as well as outside the church. It was estimated that about 1000 attended the services on Sunday.

The Liturgist was Rev. A. E. Syverud of Prince Albert. Besides the congregational singing we were favored with a solo, duet, and quartette, all from Weldon.

Rev. A. E. Hanson preached the sermon. His text was John 14: 6. The Eternal Highway of God. The highway is known. It is marked. The way is Jesus Christ. The mark or size is the cross of Jesus Christ etc. — It was a powerful message brought to us that Sunday morning.

The convention offering was then received.

SUNDAY 2.00 P.M.

Opening devotion by Miss Ada Nelson.

This was the session for the Choral Union. A good concert was rendered under the leadership of Mr. Oscar Mossing, Director. We shall just mention some of the selections rendered: "The Heaven's Resound"; "O Lamb of God Most Holy"; "In Heavenly Love Abiding"; "O Praise Ye The Lord" and etc.

In between the singing Dr. I. Iversen spoke about "Baptism".

Mr. Josef Haave spoke a few words in regard to "Outlook College". Thirty former students of this college came with a strong protest against the closing of the school. "It can't stay closed", the speaker said. Those who had attended Outlook College then arose. Then the speaker continued: Will the others in this audience, who want Outlook College opened arise? Many, many arose. Then the speaker continued: "Let us pray." — It made a deep

impression upon the audience.

Resolutions were read and adopted.

SUNDAY, 7.30 P.M.

This was the closing session of a great convention. The chairman mentioned at the opening of this session, that no special program had been arranged for that evening. (The two guest speakers for the convention had left for Prince Albert and would broadcast over the Radio from there from 9.00—10.00 P. M. that night.)

We had lots of singing and music. In between, several short speeches and testimonies. Amongst those who spoke were: Rev. M. Lee, Student S. Stolee, Rev. J. Tandberg, Mr. G. Loken, Rev. K. O. Kandal.

All in all, we had a good convention. Close to 500 registered. We do hope, that some more of those who attended this convention decided, by the grace of God, to follow Jesus, — who is the way, the truth and the life. Let us always remember, — "There is no other way to God."

July First Editorial Translated.

THE SHEPHERD FREE. With this number the Shepherd begins to come to your home, you who have not as yet sent him traveling fare. He longed to come and visit you and so his traveling fare was arranged for and now he will come twice every month for three months, July, August and September. You are asked to receive him with a smile and a joyful heart. Even if you have not asked him to visit you he will feel so bad if you are unkind when he comes. Anyway, be fair, and willingly listen to what he has to say before you show him unkindness. He will bring only what is good for your home. But excuse me, I have mistaken you. On the contrary, you will be overjoyed with this missionary's visit. Yes, such good friends you will have become when he has called during those three months that you will not be without him but instead send him 50 cents so he can come 12 months more with his inspiring and instructive visit. That was a manly decision. Thank you. Remember also, in action, the special message he brings during those three months about the Centennial of our church. Don't forget that you live your life only once. Grasp the opportunity to do the good while there is time — now, today, is your day. —Josef B. Haave.

Church News from the Far North

We have just completed the regular summer Parochial School term of one month up here in the Glendon, Alta., parish. The Glendon congregation did not have any funds, neither was there any possibility of getting money to pay salary or remuneration to a teacher, and we were all wondering what we should do about it. The fire insurance for the Church was due also at this time, and whatever funds the L. A. had would be used for that insurance. Our pastor, Rev. Dahle-Melsæther, then offered to sacrifice his long planned for trip to the district Y.P.L.L. convention at Weldon, Sask., and also the trip to the Bible Camp at Lake Hastings, Alta., so that he could be at home and conduct the parochial school. At the end of the term, on Sunday, July 31, we had a very fine programme at the church service, consisting of recitations, catechisation of the children and songs the pastor had taught the children, (duets and choir). The pastor directing the choir and Mrs. R. M. Sherk playing the organ. She is the church organist.

The Parochial School in Bethel, Lea Park, was conducted by Miss Ida Hovland, from Ryley, Alta. The term was also here one month, and the customary programme was held on Sunday, Aug. 14. Rev. Dahle-Melsæther conducted the services in the morning, preaching on the Gospel lesson.

The Ladies Aid served lunch at noon, and then we had the Parochial School concert, conducted by Miss Hovland. She had chosen as theme: "The Life of Christ", and this was presented by the children in a very efficient manner.

Rev. Dahle-Melsæther thanked Miss Hovland on behalf of the congregation for the splendid work with the children. An offering was lifted at the Altar as a token

(Continued on page 4, col. 3 end)

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

To the Twenty-one Ladies Aids in the Camrose Circuit.

September will soon be here once more and time for all our Ladies Aids to open our Mission Boxes and send in the money to be used in the Lord's service to further His Kingdom here on earth.

How is it with all our Aids in the Camrose circuit? Have you a box in the Ladies Aid for the mission and have you ever stopped to think of having one in your own home? Have you ever considered what that little box is helping along in the service of our Lord and Saviour who gave His life for you and me?

I often recall the words by Dr. J. R. Lavik when he made a visit to our congregation while he was president of the church here in Canada.

"If there is little mission interest in the congregation there will also be few Christians, because living close to Christ will give us open eyes for all the need and hearts longing to do His will and be of service."

Oh! let us examine ourselves. Have we found Jesus as our personal Savior? Do we live close to Him so He can have His will and way with us? Do we wish to serve Him and help spread the Gospel both in foreign lands and here at home?

Many congregations must get help from the church treasury to carry on the work and many places they have no church or pastor.

We have many different institutions, Alaska Mission, Indian Mission, Seaman's Mission, Immigrant Mission, Deaf and Blind Mission, the Evangelistic Work, Book Mission, Our Schools, Children's Homes, Rescue Homes, Sunset Homes for our old people and many others.

Is it not great that our pennies, nickles and dimes can be of help? Let us not forget that God loves a cheerful giver.

Just think if every member took a Mission Box home and did not put in more than one cent every week; it would amount to fifty-two cents in a year. When at the September meeting all the boxes were counted together with the Ladies Aid Mission Box, I am sure we all would be surprised. I am so glad that our own Aid took this step at our last meeting with all votes in favor.

May God help us to be faithful and may we look at the little Mission Box as a little friend that comes into our home and asks for help.

These boxes can be secured free of charge by writing to The Woman's Missionary Federation, 425—4th So. Street, Minneapolis, Minn.

Please remember to send money collected through these boxes direct to our Treasurer Rev. H. O. Shurson, 425—4th So. Street, Minneapolis, and marked Mission Box money. It will be credited to your congregation on the Budget.

Kindly send report of the amount to the undersigned so I will be able to give report of same at our next convention and also send report to Miss Agnes Anderson, Langham, Sask., our District Mission Box Secretary.

—Mrs. B. Kvien,

Circuit Mission Box Secretary,
R.R. 1, Millet, Alta.

The Call to Go Forward.

The call to go forward has always sounded in our church, and these last months it has come to us with renewed fervor and enthusiasm. It is a clarion call, for the King's business requires haste. Let us look for a moment at the builders in our convention text taken from the fourth chapter of Nehemiah. The Israelites were building the walls of Jerusalem. The enemies surrounded them and had tried to bring them to confusion. But we see that the work went forward, first—because they remembered the Lord, and had faith in God and they heard and heeded the prophet. We see, too, that each one had a sword girded at his side, and that they were organized and had a mind to work. And so they built the wall.

What are we building? In order to be faithful builders we must know what we are going to build. In Ephesians 2:20 we read, "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit." And in 1 Peter 2: 5, "Ye also as lively stones are built up a spiritual house, a holy priest-

hood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

"We are God's house of living stones, Builded for His habitation, He through baptismal grace us owns, Heirs of His wondrous salvation. Were we but two His name to tell, Yet He would deign with us to dwell, With all His grace and His favor."

There is then a great temple of living stones being built. The price has been paid for the stones, but they must be gathered one by one and that is the task of the church, His builders, Himself being the chief cornerstone. He says that one stone, one precious soul, is worth more than the whole world. Do we consider one soul of so much worth? If we did, would there still be so many millions not yet brought as living stones to His temple? The ultimate aim of all the work of the church is souls won for Christ and to that end it is entrusted with the means of grace, and continues to send out its heralds of salvation. But the success of the building will depend upon the individual Christians. Is there not great danger of becoming so busy with many things, so entangled with the affairs of this life, that we almost lose sight of the lost souls about us, waiting, yes, perhaps longing, to be brought to the Savior to be made into living stones? "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12: 3).

The most urgent call to go forward is through a more complete yielding of ourselves to God. "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service" (Romans 12: 1). Someone has said, that the world has yet to see what God can do through a soul that is wholly yielded to Him.

Through the Department of Charities our church is seeking to carry on the ministry of mercy. This is done through our Children's Homes, Day Nurseries, and Kindergartens, Child Welfare Societies and Home Finding Agencies, Sunset Homes, City missions, Rescue Homes for Girls, Summer Camps and other activities.

When we remember Christ's words, "Suffer the little children to come unto me and forbid them not" we rejoice in the fact that through the Child Welfare Agencies and institutions of our church, thousands of children have been given an opportunity to come to the Savior. They have been nurtured and fed, they have been loved and taught by someone who was in Jesus' name taking a parent's place. But while we rejoice in this, the call comes to us from the thousands who are yet out in the cold and cruel world, with no one to help, no one to love them, no one to bring them to the Savior. He is calling you and me to bring them in out of the folds of sin, into the embrace of the Savior.

Our Homes for the Aged have been a haven of rest to many a weary and way-worn wanderer. Here they have not only been tenderly cared for but, what is of much more importance, they have received nourishment and light for their immortal souls. The long waiting lists of those for whom there is yet no room is a sad and cruel fact. Not long ago I was told that at one Lutheran Home there were three hundred on the waiting list. Of these they have tried to select one hundred of those in most urgent need and take them in one by one, as room became available. What a call to service and what a challenge!

Through the various City and Rescue Missions our church has gone out on the highways and byways to invite those to the wedding feast who are among His straying sheep. There has been rejoicing in heaven over the many who have been brought Home, but what about the countless sheep that still are lost?

Our Deaconess Institutions are also operating under the Board of Charities and were founded for the purpose of training and equipping young, consecrated women for these great fields in the ministry of mercy, and for any other field where the church has need of them. They are still inviting young women who hear the Master's call and will answer,

"In service which Thy will appoints,
There are no bonds for me,
My secret heart is taught the truth,
That makes Thy children free;
A life of self renouncing love,
Is one of liberty."

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Two New Leagues in Prince Albert Circuit.

The following encouraging report reached us from Crooked River:

Rev. P. C. A. Haaland took a few young people from Chelan to the Luther League Convention at Weldon. They came home so filled with enthusiasm that on Sunday night July 24th they met at Mr. and Mrs. Aspen's home and organized a local Luther League. After a sing-song and devotion they discussed the plans and workings of the new league. Sixteen charter members were enrolled. Election of officers resulted as follows:

President, Mr. Minard Bergh;
Vice-President, Sylvester Strømme;
Secretary, Miss Myrtle Aspen;
Treasurer, Miss Helene Ashdown.

Lunch was served and a free-will offering taken. Everyone joined in singing the doxology. We wish God's blessings upon these young friends. May others follow their example."

(Signed, Søren Fengstad.)

Rev. K. O. Kandal also reports the organization of a new league. This is the second new league in his territory. A report of the former league organized appeared in a former number of Hyrden. Three new leagues in Prince Albert Circuit! May these new leagues, too, strive for the league objective "To win and hold our young people for Jesus Christ."

In Camp with Jesus at Christopher Lake.

How our hearts yearned for the 25th of July just to be alone with God, and as we gathered in camp with Jesus He blessed us exceeding abundantly. It was as though God was there to walk and talk with us. We communed as friend with friend. The impression of such a camp is most inadequately expressed by human pen. It is as our beloved manager, Rev. Syverud said: "You have to experience it." What a privilege was ours!

Handclaps were firmer, greetings more sincere, for Jesus Christ was passing by. In hall, tent, cabin, on recreation ground, the same Christian spirit was pre-eminent. We were there to lift high the banner of the cross and march onward and forward for Him. The rising bugle call to the strains of "Stand Up, Stand Up For Jesus" reminded us that we were all His servants.

In camp with Jesus gave rise to no spare or wasted moments. The committee had a well organized schedule which was closely adhered to. Do we spend all our moments in His service?

Dr. Iversen, our District President, enlightened our minds as to the method of instructing Bible History, and Rev. Tandberg presented five instructive and edifying topics on church doctrine. God's Word is our great heritage and may it be ours to spread down through the coming ages.

Rev. Vinge had chosen the first epistle of Peter for Bible Study. We were assured that as children of God our citizenship is in heaven where an incorruptible, undefiled, fadeless inheritance is reserved for us. As Christians then, our conduct before God should be hopeful, holy, God-fearing, loving, obedient to governments yet obeying God rather than man. Acts 5: 29. We should be living epostles, taking care that the gospel of our lives is acceptable unto God.

To more than one hundred young people it was pointed out that there are two separate and distinct spheres for men and women. Peter exhorts them to live as co-heirs of the grace of God. Life is a duet of which the husband is the words and the wife the music. Such a home is a foretaste of heaven. What is your conception

Our Deaconess Institutions also operate hospitals with training schools for nurses in a Christian atmosphere. The Christian hospital offers a great and fertile field for personal soul winning. Through loving ministrations to the body there is paved a way for the care of the soul.

(To be continued)

(continued from page 3)

of appreciation in addition to the promised salary. Miss Hovland thanked the congregation in a few well chosen words for the offering, and expressed the hope and prayer that God the Almighty would grant her the privilege to use the money for the furtherance of His kingdom.

—R. E. A.

of a home?

Rev. Syverud taught us to appreciate our good Lutheran hymns. As we sing them we shall again see the pictures he so vividly brought before us.

Evening services were less formal and Rev. and Mrs. Thvedt, lead by God to our camp, shared in the program. Rev. Haaland, Rev. Kandal and others served to draw us closer to God. Wednesday and Saturday nights we assembled about a camp fire on the lake shore where as we sang "Beautiful Saviour" we were indeed reminded of Ps. 19: 1, "The heavens declare the glory of God and the firmament sheweth His handiwork."

Daily recreation periods from 2.30 to 5.30 p.m. were spent in ball-playing, horse-shoe throwing, boating, fishing, and swimming. Here, also, the Christian spirit prevailed.

The Inspection Committee consisting of Misses Margaret Kandal and Signe Jacobson, Mr. Clifford Aasen, daily examined and marked the tents and cabins. Mr. and Mrs. J. Floan of Shellbrook were announced as the neatest campers. May our hearts be as clean and well garnished as their place of abode.

Special singing was rendered by several young people, pastors, and pastors' wives. Miss Alfhild Haave acted as dean for women and Rev. Syverud as dean for men. All were quiet by 10.15 p.m.

The closing session of the Prince Albert Circuit Bible Camp was held on Sunday evening. Many had found it necessary to leave before but for those who were privileged to stay it was a blessed assurance that they had been in camp with Jesus.

Rev. Kandal led the meeting and when a call for testimony was raised some forty responded. It was and is interesting to see the verses given as farewell greetings as: Matt. 5: 8; Prov. 3: 5-6; Col. 3: 16; Jno. 8: 31-32; Gal. 6: 7; Eph. 2: 3; Ecc. 12: 1; Ps. 102: 2 etc.

The last session could well be called a final urgent plea to the unsaved campers and a plea for deeper consecration and trust to the Christians present.

The resolutions made by the committee (Rev. Haaland, Erik Haave, Gladys Peterson) presented to and adopted by the camp were as follows:

Christopher Lake Bible Camp Resolutions:

WHEREAS these days we have been In Camp With Jesus and have felt His refreshing presence in a special way here among many followers of His:

1. Be it resolved that we hereby express our heartfelt thanks to God for His goodness unto us.

2. We also wish to thank our beloved District President, Dr. Iver Iversen, because he saw fit to take time to be with us at this our camp and give to us such inspirational addresses and valuable instruction.

3. We wish, too, to thank our Bible Camp Committee, Rev. Syverud, our manager, whose departing from our midst we all regret for we have learned to know and love him, Rev. Kandal, our chairman and also Rev. Langley, the time he was still in our Circuit, for their very earnest efforts in every phase of planning and carrying out of this camp which has become so blest to us.

4. We thank all our pastors for their very helpful interest in promoting this camp and for their sincere messages to us from their Lord.

5. We thank every one who has taken part by testimony and special singing to make this Bible Camp such a wonderful Christian fellowship.

6. We thank Miss Johnson and her associates for their kind and helpful assistance in every way to this our camp.

7. We, as Lutheran young people, resolve to highly esteem the heritage of truly Biblical doctrine and the strong Lutheran hymns of our church.

8. We resolve also to give our support to have a Bible Camp also next year some place in our Circuit.

All too quickly the week passed and sadly yet joyfully we took our leave. Sad to withdraw from the camp with Jesus, happy in trust for a larger camp next year.

Dear Young People, Bible Camp satisfies your every need. There you find rest, strength, friends, and God. There is a place for you, too. Won't you plan and pray for such a privilege next year? We are praying for you.

May God bless each Bible Camper and use us to win souls for Him and bring them to camp.

—Dagmar E. Kvalnes,

Reporter.